The Bombay Guardian.

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WEEKLY REVIEW.

—A Map showing the advantages of the Overland Route via Brindisi, speaks for itself. Alexandria is at the apex of an equilateral triangle; Malta is at one of the base angles, distant 819 miles, Brindisi close to the other, 822 miles. So that a sea voyage not longer than that from Alexandria to Malta is all that is imposed upon the traveller between Egypt and England, except the transit at the Straits of Dover. Instead of the Malta and Marseilles sea route of 659 miles, the traveller from Brindisi can proceed by rail to Milan or Turin, when he is as near England as the traveller landing at Marseilles is. It is here that there is the gain in time. The Map says, "London to Bombay via Brindisi, 5512 miles, or 14 days; London to Bombay, via Falmouth, Malta &c., 6289 miles, or 20 days. There is some mistake here. The Bay of Biscay route to Bombay was never accomplished in any thing like 20 days. The Brindisi route, if well worked, may effect a saving of two days in the Mail transit, as compared with the Marseilles route. But when we look at the land route from Kurrachee through Persia and Turkey to the Dardanelles and thence across Europe, shorter by nearly a third than either of the others, offering the means of bringing India within a week of England, and offering it in vain, we cannot resist the conclusion that our 19th century, if it has accomplished many great things, has left many others undone.

—The *Christian Times*, an American paper, (Espiscopal,) says:—

"A Jesuit has been discovered in St. Stephen's College, Annandale, N. Y. He was admitted as a student, and has made a pervert of one of the young men, a Mr. S——,and strongly infected others with Romanizing tendencies. Mr. D.——is the name of the Jesuit. He was discovered by the accidental finding of letters addressed him by a Romish priest, and found also to be in league with Romish servants attached to the College. Both students, the Jesuit and his victim, have been promptly expelled."

St. Stephen's is a theological college where young men are prepared for the ministry of the Protestant Episcopal church. Some among us who seem to be willingly ignorant of the secondary meaning of the English word jesuit, may, from the above example, learn how the derived sense has made its way into so many modern languages.

—If we may judge from some of the revelations lately made among us, the grand modern Joint Stock device amounts to something like the following. A., B. and C. call upon every man who has £10, £50, £100 or more to spare, to send in his money to them until they shall be in possession of a million or half a million or whatever other sum seems to constitute a suitable limit. After that the contributors are to ask no questions, but be fully assured that their several contributions have immensely increased in value since they passed into the hands of the financial wizards A., B. and C. But after a good while, the shareholders as they are called, wish to know how much their pounds have gained, and A., B. and C. are constrained to tell them a very piteous tale. Their half million is gone. It was lent without security to very honorable men; but these have found it inconvenient to return it. A., B. and C. have not appropriated it; oh no: they simply lent the money to their friends; they could not be expected to lend it to enemies or to strangers; and there is no use of crying about it, accidents will happen, losses will accrue in the best regulated concerns; the shareholders may congratulate themselves that there are so many for the loss to be divided among; so the less said about it the better. Surely there must be an invincible love of delusion in man, even in that wisest of beings, the commercial man, the man of business, that these devices for abstracting the money of a thousand coffers should year after year be brought forward with success.

—The friends of temperance in Massachusetts have been greatly encouraged of late by a decision of the Supreme Court of the United States. There is a law in Massachusetts prohibiting the sale of liquor except for medicinal and artistic purposes; and there is a law of the United States raising revenue from the sale of liquor; and these two were found to be antagonistic. The rum sellers had great hopes of getting the former law virtually nullified by the latter; but the Supreme Court has decided that the State is competent to refuse licenses, and to prohibit the sale of liquor without licenses.

—The Ecclesiastical Commission of England has, in the course of 26 years, appropriated to the augmentation and endowment of benefices, a sum approaching *ten millions sterling*. Benefices of more than 10,000 souls have been endowed with £300 a year. Benefices of 5,000 souls are about to be raised to the same amount. Whatever (says the London *Times*) may be the prospects of the Church of England in other respects, there can be no question that her material prosperity is advancing beyond all calculations.

—We have placed among our selections an article from the *Athenæum* on Buddhism. The writer says that not a single Buddhist has existed in continental India for centuries. This must be taken *cum grano salis*. For instance, the descriptions given of the worlds of Buddha, the seven seas, the central mountain, the sun and moon swallowed by Rahu, &c., all correspond to the puranic legends. The grand tenet of Buddhism, *nirwan*, or absorption into the diety, is a tenet of Hinduism. Buddh is represented in the *pudma puran* as an *avatar* of Vishnu. The Jains are essentially Buddhists. Yet we believe that images of Buddh are not worshipped; even as Brahmadeva is not worshipped with images.

—Last year about this time there were numerous cases of heat apoplexy on the Deccan lines of the G. I. P. R. resulting in the death of drivers and others. Similar cases are again occurring. A Mr. Wilks and a Mr. Papps, drivers on the N. E. line, have died within a few days, and we hear of another case that would perhaps have proved fatal if it had not been for the timely application of ice. We are told, with regard to the unhappy man Clarke, who was run over by the train, that he was nearly 36 hours without receiving medical aid. There is much yet to be done in the way of reform on our railway lines.

We have a good many Mission Reports lying on our table. With regard to those relating to our own Presidency, we have the feeling that many of our readers are acquainted with the work reported, and that an additional notice by us is not much needed. On the other hand there are perhaps some in the Presidency and out of it, who would be glad of brief notices.

The American Mission Report shows that that Mission is still battling with the caste prejudices that had manifested themselves in connection with the reception of Mangs. There were received last year on profession of their faith 29 new members, and 16 were excommunicated. The missionaries feel the importance of giving no place to this evil in the church, and the results in the end are sure to be satisfactory. There are 23 churches containing 622 communicants. The first meeting of the Assembly of Native Pastors and Church Delegates took place last October. When the churches become less dependent on the Mission, this Assembly will become an important body. The formation of this Union of the Churches was made upon the recommendation and under the advice of the missionaries, who thus gave good evidence that they have no desire to keep the Native Church in leading strings.

Only four of the churches have as yet Native pastors. The others remain under the care of missionaries and catechists. Why do so many remain without pastors? It is their own choice. They prefer to be under the care of the missionary. But as the churches increase in size they perceive the desirableness of a fixed pastorate, and feel more inclined to enter upon the work of furnishing the pecuniary support needed. The graduates of the theological class at Nuggur, are candidates for these vacant pastorates.

"We have still to lament," says the Report, "that some Christians have been enticed into alliance with heathen parties, and have been married by heathen rites. Four such cases have occurred." The parties were excommunicated. Some of our readers may be more surprised by the readiness of heathen parents to give their children to Christians, than by the wish of the latter to obtain them. They should understand that this relates to Mahars who do not consider

that Maharship is forfeited by joining the Christian Church.

The deaths of Mr. Chapin, of Mr. Ballantine and Mrs. Graves, and the return of Mr. Barker to America have reduced the force of the Mission considerably; Mr. Wood, however, returned from America, and Mr. Bissell is now on his way hither again.

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SATURDAY, JUNE 9, 1866.

COAL AND THE WORLD'S FUTURE.

SOME of our modern seers tell us that Louis Napoleon is the future Emperor of the world; but the more matter-of-fact English Press asserts positively that where there is most coal there is to be the Empire of the world. Who would have thought that the diamonds of Golconda would have been so far outstripped in the race for power, by these dirty black stones? The future of our world was determined myriads of years ago, in the carboniferous period. The discoverers of America were stimulated by the *auri sacra fames;* they little thought that the coal-strata of America were to lay the old world at the feet of the new. But this shall be, says the *Pall Mall Gazette.* The United States have 200,000 square miles of carboniferous strata; Great Britain, 5,500; Europe 4,500. The *Pall Mall* thus makes out the case for America and against England:—

"It is scarcely possible adequately to describe the natural wealth of this wonderful country in coal, iron, copper, oil, and salt—all in close proximity, and all with unrivalled water-carriage near at hand. Often the coal crops out on the high cliffs along the river. The stratification, too, is wonderfully regular. Long ere now America would have been the greatest coal-producing country in the world if she had not already been boundlessly supplied with a yet cheaper and readier fuel, and been better occupied in producing food. Her forests, her water-power, and her wheat-fields have made her comparatively negligent of her colliery wealth. Yet even now the anthracite coal of Pennsylvania is produced at the same cost as that of South Wales, and the rich bituminous coal of Pittsburg at from one third to one half the cost of that of Newcastle.

"These are the naked facts of the case. Let us in a very few brief sentences sum them up and point to the conclusion they indicate in language that cannot be neglected or misread. Great Britain does not and cannot feed her present, still less her coming, population by the edible produce of her own soil. She purchases much of her food, many of her comforts, nearly all of her luxuries, from other countries, and she could not now subsist without these things. She procures them in return for her cottons and her woollens and her linens and her metals; and she creates all these articles of export, mediately or immediately, simply and solely by her coal. Nay, more; she is enabled to produce them and export them to their present amount not so much by her coal as by her *cheap* coal. On her coal—on the continued abundance and cheapness of her coal—hang the subsistence of her people, the maintenance of her power, the rate of her progress, the accumulation and retention of her wealth,—her whole fate and future, in a word."

This is all very conclusive, if we only accept the premise, that coal rules the world. At any hour there may be a discovery made that shall reduce coal to the second place in the conditions of national greatness. There is a King of nations, and the question of questions is, What has He regard to in the allotment of national power? We believe that he has regard to moral rather than to material conditions. Jeremiah on one occasion was told to go to the house of the potter, and there he learnt the following lesson: 'As the clay is in the hands of the potter, so are ye in mine hand, oh house of Israel. At what instant I shall speak concerning a nation and concerning a kingdom, to pluck up and to pull down and to destroy it; if that nation against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them; and at what instant I shall speak concerning a nation to build and to plant it, if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.' Here national prosperity is connected with national obedience. We admit that the prosperity does not necessarily include ascendency. A nation may be all the happier for being isolated. We are quite satisfied however that if the English as a nation study to give honor to God, they need not be alarmed because their coal mines are tending to exhaustion, or because America is so largely carboniferous. The Roman haruspices searched the entrails of birds to know what was to be the issue of a battle or an invasion; our modern sages search the entrails of the earth to ascertain what the world's future is to be. There may be a noble thought at the root of this modern sooth-saying, namely, that the All-wise disposed the mineral treasures of the earth in accordance with his purposes regarding the development of races and nations, and arranged the material conditions in distinct prevision of the moral conditions that should be revealed in these latter days. If there is such a thought, it is worthy to be expressed. But at the best our faculty of scientific foresight is very fallacious, and we may blunder as greatly as the Roman haruspices did. The sovereignty of coal, and that of cotton, may at any hour pass away.

THE DRAGON'S TEETH.

A GENTLEMAN accustomed to write for the Paris press, was permitted lately to visit the young Prince Imperial. The following is an extract from the account he gives of his visit. M. Monnier is the prince's tutor:—

"M. Monnier told me that the same morning he related to the Prince the legend of Cadmus. The child listened attentively to the history of the Phœnician hero founding a city in Bœotia, killing the dragon which guarded the fountain, and giving birth, by sowing the teeth of the monster, to warriors who speedily slaughtered each other. 'Cadmus,' said the Prince, 'is civilization. The dragon is barbarism preventing approach to the fountain, which is light. The triumph of Cadmus is that of civilization, and the springing up of the soldiers who massacre each other is civil war or the agitation of the factions who can never be extirpated from a State."

The Prince's interpretation is not bad, for a youth of ten, though the closing idea may be regarded as an 'idée Napoleonienne.' The 'factions needing to be extirpated' has a dash of the Imperial about it and reminds us that there are coups d' état in history. It is not every one who can harmoniously dispose of all the parts of a legend or parable. But we are disposed to adopt the Prince's identification of Cadmus with civilization, and see if we can discover the progeny that make war upon each other. Let us look at European civilization in India and at some of the mutually hostile influences that have followed in its train.

Our Western civilization has brought railways to India. The people look with amazement at these immense engines, and ask if the Titans (or Deityas) ever had the mastery of such monsters as these. Surely, the beings that guide them must be demi-gods. But alas! the beings that guide them are too often ready to part with all their strength and wisdom; you have only to bring them arrack enough. These demi-gods are sometimes found to be weaker than the meanest natives, in their inability to resist the love of drink.

Civilization has brought the printing press to India. A great many admirable books have in this way been provided for the people in their own tongues. In these is set forth the way of salvation, the way of God. But many other books have been conveyed to them by the same instrumentality. Infidelity, as well as true religion, is found in connection with these civilizers from the West. The missionary preaches Christ to men; the deist tells them that they need no mediator; the Romanist, that image-worship is allowable; the latitudinarian, that it does not much matter what they believe if they are sincere.

The Government establishes schools, and throws them open to all classes. It also allows of the multiplication of liquor-shops, planting them at the rate of five or ten for each school; and in these shops the numerous drinks provided by commerce and art to stimulate and inebriate at the most trifling cost, bring to bear upon the Natives their degrading and destructive influences.

A thousand conveniences and commodities of life, beautiful furniture, elegant residences, splendid equipages, are introduced, and along with these, luxurious habits, pride, passion for wealth. Multitudes who were once living contentedly on humble means, are now carried headlong in the pursuit of money. Doubtless the energies of men are in this way awakened; the force of old habit is weakened; the views of many are enlarged. But in how many cases do they simply receive from civilization the instruction, Money is the one thing needful; money is the Arabian Lamp that will place at your disposal all the resources and inventions, the commodities and luxuries of civilization.

Thus we see the creations of civilization, like the fruit of the dragon's teeth, preying upon one another. We have spoken of Christianity as associated with civilization; but it is not begotten of it. Men have long entertained the dream of the perfectibility of society; they have been constantly expecting to enter immediately upon a millennium wrought out by their own energy and wisdom and goodness; but they have been constantly disappointed; some unthought of element has vitiated the experiment; the warriors sprung from the dragon's teeth have preyed upon each other. What civilization has not been able to accomplish, that the truth of God contained in Christianity is destined to accomplish. The field is the world; the word is the seed. The earth shall be filled with the glory of the Lord as the waters cover the depths of the sea.

EX-VICE-PRESIDENT STEPHENS.

CONSISTENCY is a jewel, but not when it makes a man tenacious of error. There is not any thing better becomes a man in this world, than to acknowledge that he has held wrong opinions and pursued an unwise course. The trial is greater when the man of wrong opinions has been a leader of others, a blind guide to thousands. We all remember the vehemence, the passionate earnestness with which the Hon. A. H. Stephens, vice-president of the Confederate States, maintained that the African race has been created for slavery and that the offer of any other condition to them would be an impious contravention of the manifest will of Providence. The new and model empire which they were to

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establish, and which was to make all nations with free laborers hide their diminished heads, was to have for its cornerstone and palladium, the perpetual servitude of the negro race.

Mr. Stephens is now a much wiser man. He has gone further in the study of Providence, and has the candour to confess that he knew not what he said when he talked about the slave destiny of the blacks. We respect him for the candour with which he has lately spoken about the South and the negroes, before the Reconstruction Committee at Washington. His appearance before this Committee, and his replies to their questions, were all quite voluntary. The testimony is startlingly in contradiction with all his former theories in the pursuit of which he was willing to jeopardize his own life and fortunes and those of millions beside him. The present relations between the whites and the blacks in the Southern States, he says, are quite as good as between employers and employed in any part of the world he ever was in. The negroes are generally at work, and their conduct, in the new circumstances in which they are placed, is *much better than the most hopeful looked for.* Surely, this is most valuable testimony; this is not the assertion of a Northerner; it cannot be disposed of by an allusion to the systematic misrepresentation of the Northern press; it is the language of a man competent to judge, and who is obliged to condemn all his own passionate utterances and vaticinations, and convict himself of grossest delusion, in order to give expression to it. We may receive it then; and we may thank God that the emancipation of the blacks has not been attended with any of those disastrous consequences that were predicted. The men are at work; willingly and cheerfully at work in the employ of the whites; and this itself is an evidence that they are treated as free men. Their former masters show in their intercourse and dealings with them, that they accept without demur the fact of the entire destruction of their former claims upon them, and recognize without dispute the rights which have been bestowed upon them by the Federal power.

Mr. Stephens candidly declared that the people of his State considered the question of extended suffrage, as a question of State policy exclusively. He himself is not opposed to the extension of suffrage to the blacks, under certain restrictions. What abolitionist would have dreamt of such a declaration, three years ago? The opinion of the Georgians he thus expresses:

"The only view, in their opinion, that could possibly justify the war which was carried on by the Federal government against them, was the idea of the indissolubleness of the Union: that those who held the administration for the time were bound to enforce the execution of the laws and the maintenance of the integrity of the Union under the constitution; and since that was accomplished, since those who had assumed the contrary principle, the right of secession, and the reserved sovereignty of the States, had abandoned their cause, and the administration here was successful in maintaining the idea upon which it was proclaimed and waged, and the only view on which they supposed it could be justified at all, when that was accomplished, I say, the people of Georgia supposed their State was immediately entitled to all her rights under the constitution."

These are the views of President Johnson; unhappily they are not those of the majority of Congress.

"When they found they were not successful in their object, in perfect good faith, as far as I can judge from meeting with them and conversing with them, looking to future developments of their country in its material resources, as well as its moral and intellectual progress, their earnest desire and expectation was to allow the past struggle, lamentable as it was in its results, to pass by, and to co-operate with the true friends of the constitution—those of all sections who earnestly strive for the preservation of constitutional liberty and the perpetuation of the government in its purity. They have been a little disappointed in this, and are so now. They are patiently waiting, however, and believing that when the passions of the hour have passed away, this delay in restoration will cease. They think they have done everything that was essential and proper, and my judgment is, that they would not be willing to do anything further as a condition precedent. They would simply remain quiet and passive.

"Mr. Stephens, further than this, declared it as his opinion that Congress, as at present constituted, had no right to exact any conditions of the States still out of the Union as conditions essential to their re-admission. He thought that they should be heard in Congress, through their representatives, upon all questions affecting their interests."

COURAGE.

(Continued from our last.)

Our second proposition is that Courage is a noble quality when associated with wisdom and a right sense of duty. Let us glance at some of these combinations.

Benevolence. A desire to do good to our fellow-men finds itself confronted sometimes by peril. Some one is in danger; the attempt to succour will involve you in that danger; your benevolence will in this case accomplish nothing, unless it be accompanied by courage. In such company courage rises to its true place of dignity. Associated with different forms of selfishness, it is like a drunken giant, the more contemptible for its very strength. We admire the benevolence of Howard; but we would never have heard of it, if it had not been for his courage. The name of Grace Darling has been made famous throughout the world because of the courage she displayed in her efforts to save a perishing crew. We admire the courage of those who followed Havelock to Oude in the mutiny, because they were intent on delivering their imperilled countrymen at Lucknow.

Fidelity. When a man who has some trust committed to him refuses to betray it and is content rather to suffer any thing at the hands of his enemies, we admire the courage that enables him to abide faithful. Where would the fidelity be without the courage? The latter is essential to it. This fidelity and courage were beautifully exhibited by David when a youth, in charge of his father's sheep. When the flock was attacked by a bear, and again when it was attacked by a lion, he defended his charge at the peril of his life. We admire courage in connection with *truthfulness;* when a man will suffer any thing rather than violate truth.

The spirit of adventure. Courage is of the very essence of this. Some minds delight in circumstances and positions where the energies of their nature are called into play. We cannot unconditionally approve of this spirit. Where it is accompanied by wisdom and a regard for the interests of men, as was the case with Columbus, we admire it, and we admire the courage that enters so largely into it. But some of the followers of Columbus had the spirit of adventure without the wisdom and benevolence, and the pages that tell their story are dark and unattractive. This spirit of adventure takes men to the slippery heights of the Alps, to the Arctic Seas and to the deserts of Africa. The question in all these cases is, with what qualities was the courage combined? Were the parties animated by a reasonable hope of doing good?

History presents us with many examples of courage in combination with *conjugal* and *filial love.* In the story of Damon and Pythias we admire the alliance of courage and *friendship.* The character of William Tell derives its lustre from the courage that associated itself with his *love of country.* It is the same with Garibaldi.

Our third proposition is, that Courage is essential to the Christian life.

To be saved by Christ a man must follow Christ. He must learn of Christ what to think, what to say and what to do. But the ways of Christ are opposite to those of the world; and he that chooses the friendship of Christ chooses the enmity of the world. The testimony of Christ is what the world cannot endure; and it requires much courage on the part of the Christian to bear this testimony in the face of much opposition. It requires courage to deviate from the world in matters indifferent or comparatively indifferent; in matters of fashion and taste; much more to go contrary to its positive and passionate command; to conduct ourselves in a way to make it appear that the world is in the wrong and exposed to condemnation.

We must take up our cross to follow Christ; like a man condemned to be crucified, who bears his cross to the place of execution. That is, we must have courage to face the most extreme forms of the world's opposition; to count our lives not dear unto ourselves, that we may honor our Lord and Saviour. If the most extreme forms then, of course, the less violent forms; the greater includes the less. Among those who are described in Rev. xxi. as to be cast into a lake of fire, are the *fearful,* the men who allowed themselves to be turned back from Christ's path by the threatenings of men. Fear not them that kill the body, says Christ. Quit you like men, says Paul. Add to your faith, virtue, that is courage, says Peter.

In the 11th chapter of Hebrews we have a list of those who, by their faith, overcame the world; and it is evident that courage is an important element in Christian faith. We have noticed the combination of courage with fidelity: but many who are scrupulous in maintenance of trusts committed to them by man, are quite thoughtless of the great charge committed to them by the King of kings, the Almighty. The Christian recognizes this as paramount; and his faith towards God manifests itself in an unflinching fidelity. Daniel would not omit his daily prayer to Jehovah, though it brought him to the den of lions. The three Hebrew youths would not violate the second commandment, but preferred being cast into the fiery furnace. We have spoken of the young shepherd David's fidelity; but faith towards God was the chief element in this. And the long list of Christian martyrs (confining our attention to those who laid down their lives for Christ) in connection with the previous examples, shows plainly that there is no Christian faith without courage. If Peter exhibited such dastardly weakness in denying his acquaintance with Christ, at the challenge of a servant girl, it was because his faith was all but gone; and if from the day of Pentecost on, he and all his companions displayed an unwavering intrepidity, it was because they were strong in faith.

'Who art thou that thou shouldest be afraid of a man that shall die, and forgettest the Lord thy Maker.' 'He hath said, I will never leave thee nor forsake thee; so that we may boldly say, The Lord is my helper

and I will not fear what man can do unto me.' These passages show us how it is that faith makes a man courageous. It gives him the consciousness of union with Christ, union with Him who has all power in heaven and earth; it gives him the assurance of Christ's friendliness and faithfulness; it enables him to realize the world to come and the value of its rewards. The Christian may be in himself a very frail and feeble entity; but he knows that there is One with him who is greater than all the forces of the world; and that all things shall work together for his good.

How many who pride themselves on their bravery, are kept away from Christ, because they dread the sneers and mocking looks and taunts of their comrades? We have spoken of these. But if in any there is a sincere desire to be followers of Christ, however undeveloped and wavering it may be, let such know that Christ is able to give them the strength they need. The least fraction of that confidence which he gives, is worth more than all the bravery in which they have hitherto made their boast, and is better worthy the name of courage. The courage of sin is simply the courage of ignorance; the courage of children who do not know that there is a lion on the other side of the wall. The sin that shuts out God enables men to walk confidently about as in a deserted palace; but the King is really there, and when the scales fall from their eyes, they will be filled with consternation at the thought of their revolting sins committed under the very eye of a Holy God. It is arrant cowardice that hinders them from recognizing the presence of God. The truly brave man wants to know the truth, about himself and about God, cost what it may; he will have nothing to do with a peace based upon self-deception.

NOTES FROM AN INTERLEAVED BIBLE.—Matthew XIV. 23. How much importance the Saviour attached to this private communion with God, appears from the means employed to obtain this night of solitude. When opportunities of private prayer are not found easily, pains must be taken to secure them.

25. We see how Jesus avoided ostentation in the exercise of his miraculous powers. What an effect it would have had if in broad daylight, the shores lined with thousands of spectators, Jesus had crossed the lake on foot. But no; at dead of night, recognized only by his disciples and the few boatmen, he displays or rather hides the wonderful power.

29. 'And he said, Come.' This word shows that he could communicate the powers he himself exercised.

30. The consciousness of his own impulsive action made Peter lose faith. He began to think probably, 'I was too precipitate, I should have waited till he bad me unasked.' There is a concatenation necessary in faith, and a link left out yesterday vitiates to-day's faith. We must walk by faith. If, without prayer, we rush into the presence of difficulties, faith will find itself at a loss.

33. 'Thou art the Son of God.' That is, Thou art a true man. Whatever thou callest thyself, that thou art. Thou callest thyself the Son of God; then thou art the Son of God. For no man can do these works and be a sinner.

XV. 3. The tradition is the unauthoritative word. There must be a definite Word, a standard by comparison with which tradition may be tested.

6. 'And honoreth not his father or his mother.' Relative obligations are imposed by God himself, and he only can remit them. He will not remit them except where they militate against the command to follow Christ. A man may not give to the poor or to religious societies money that his poor relations may reasonably expect from him. Romish priests and others perhaps, teach that there is nothing better than to give to the Church; but the English law upholds these claims of kindred, and does not allow a man's will to be executed when it ignores his kindred and favors religious institutions. We may and we must make personal sacrifices for the cause of Christ; but we may not give that which equitably belongs to another. Our modern tendency is not, however, in this direction. The Corban of the Jews was sheer hypocrisy and selfishness. They retained the use of the property thus nominally devoted; at all events they got what was as valuable, a religions reputation.

12. This teaching was very bold. The Pharisees were offended; professed to regard it as very dangerous doctrine, violating the interests of religion; and perhaps the disciples were doubtful. But every plant not planted of God, says Christ, every religious principle not founded on Scripture, must be rooted up, no matter how much the interests of religion may seem to be bound up in it. In this category may be gathered all principles, doctrines, forms and usages which are in their tendency divergent from the teachings of Scripture.

14. "Let them alone.' Perhaps this may illustrate the parable of the tares which were to be let alone to the harvest. We may observe then that the Pharisees and their followers were not let alone in such a sense that there was no strong protest against their errors. This protest is to be kept up unto the end.

26. 'Dogs.' A very harsh expression, but it was the expression of a truth, namely, that the Jewish religion was of God, and the surrounding idolatries were not; and until the old dispensation was superseded, this testimony was of the highest importance. The miracle that followed was designed to bear testimony to this truth. The Jews would watch very suspiciously the action of Christ in these borders of the Gentiles; and the Gentiles themselves if they simply saw his wonderful works and missed his testimony to the Jews, would be likely to add him to the number of their gods and remain in their idolatry.

Epitome of News.

SATURDAY,—JUNE 2, 1866.

—The Supreme Government, with a sublime indifference to the conveniences and needs of Bombay, have refused to sanction the transfer of the Bombay Telegraph Office to the Fort.

The *Times of India* says:—"The only two 'circles' in which the revenue exceeded the expenditure during 1863-4 were the Bombay and Bengal; the Bombay circle being, however, by far the more profitable, the excess being nearly Rs. 2,00,000 as compared with Rs. 80,000 in the Bengal Circle. This profit was before the increased tariff came into operation, independent of which it must increase indefinitely as Bombay gradually glides into her true position as the oscillating point of all Anglo-Indian communications. The extra outlay that would be incurred by the removal of the Telegraph staff into offices in the Fort would be some Rs. 750 per month—a small sum compared with the greater promptitude and enormous saving of time that would be secured by the change."

—Dr. R. S. Sinclair has been appointed Director of Public Instruction in Berar.

—*Hurkaru*:—"Female infanticide is said to have quite disappeared from Rajpootana, as well as from Goruckpore and Oona, in consequence, mainly, of the reduction in expenditure in Rajpoot marriages. The returns of births from these provinces show an almost equal proportion between male and female children."

—*Pall Mall Gazette*:—"Official information received at Washington shows that during the nineteen months of Maximilian's reign there have been in the battles between the French and the Mexicans 8,951 killed and 2,579 wounded. During the last year there has been, on an average, nearly one battle per day.

"The State of Iowa has stricken out the word 'white' from the list of qualifications for suffrage. There are now ten Northern States in which negroes may vote.

"The cotton crop for next year is estimated at 1,500,000 bales only."

—*Bombay Gazette*; Calcutta:—"The 25th has been fixed for the trial of Clemento Marsicano for the culpable homicide of a German, by striking him on the back of the head with a bar, such as are used for closing shutters in Calcutta. As you have doubtless seen the particulars of the case in the daily papers, I will not recapitulate the foul details. Suffice it that we have suddenly become aware of the fact that we have in the midst of us a body of men who have been engaged for some time in actually procuring from the bagnios of Europe those wretched Dalilahs of the hour, who are the ruin of thousands in Calcutta. There has thus been a positive traffic in prostitutes kept up between the two countries. The spectacle which the Coroner's Court presented on the occasion of the enquiry, was one of the most pitiable and abhorrent that could well be conceived. There were three wretched Polish Jewesses and Italian ruffians, the former arrayed as richly and elegantly as the finest lady in the land, and flaunting their infamy unblushingly before the spectators, laughing and giggling amazingly at the events of the enquiry, and apparently as indifferent to the death of one paramour and the dangerous position of another, as could well be possible."

MONDAY,—JUNE 4.

—*Calcutta*, June 2:—The trial of Capt. Harward, Commissary of Ordnance, for criminal breach of trust in selling arms the property of Government, originally commenced before Mr. Colvin at Agra, and afterwards transferred to the High Court, Calcutta—the charge being altered to receiving stolen property—has now been brought to a close, the accused being acquitted on all the counts of the indictment.

—The *Pioneer* remarks that the present distress in Orissa will have one good effect, viz., to show the inestimable benefit of the irrigation works in that province Whereever these works are in effective operation, they do more to alleviate distress than all the charitable efforts in the country.

—The mean time occupied by telegrams from Great Britain last month, was 7¾ days, about 2½ times the average of the preceding month. From Kurrachee to Bombay, 18 hours; and so with the other Indian lines.

—On the 22nd of last month the Lucknow Memorial was inaugurated. The *Pioneer* thus describes the site and the monument:—"The column is built on a high mound, from which, looking to the North-West, and only a few yards off, there is the residency itself and the remains of the tower next the room where Sir Henry Lawrence received his death-wound. As you turn to the East, you look straight down the main road passing through the Bailey-guard gate, the arch of which has been sacredly preserved, and will be a lasting memento of the courage and devotion of Major Aitken and his little band of faithful sepoys. Still looking to the

East on the left hand, there is the hospital, in which the poor sick and wounded were scarcely more secure than if engaged at their posts. On the right there is the Begum Kotee, in which the ladies and children chiefly congregated, and which no one can look at without paying a silent tribute to womanly bravery and endurance, which has seldom been equalled, and never surpassed.

"The column consists of five storeys and is thirty-one feet high, with a square base and flight of steps leading up to it. The stones were all brought from Chunar after great trouble and expense, some of them weighing upwards of four tons. The design is by Gilbert Scott, the eminent English architect, and is a Cross in the Florentine style; the sculpture work has been executed by our townsman, Mr. Martin."

—The earthquake felt in Bengal and Oude, on the 23rd, was perceived by instruments at the Colaba Observatory, Bombay.

TUESDAY,—JUNE 5.

—Teethul, near Bulsar, is proposed as a sanitarium for soldiers; but the *Bombay Gazette* says the water is bad there.

—An officer at Bareilly has shot himself, it is supposed fatally. He was under arrest, charged with abuse of regimental funds.

—*Our Paper*, Kurrachee, publishes a lot of wretched doggrel by a soldier, entitled "Who'd be a soldier in India?" The following may illustrate our last week's remarks on Barrack Life.

See him in his barracks all day toiling,
Not knowing really what to do,
For amusement he can find none,
All the dreary country through.

To an Englishman it's mis'ry,
Thus to idly spend his time,
And to drink you see them flying,
To ease the burden of their minds.

But alas! tis folly, madness,
Thus to think to smother thought,
For with the return of morning
He finds such rest but dearly bought.

But still he rushes onward heedless,
Till sickness stops his mad career,
Thus do many their lives forfeit,
Trying their saddened hearts to cheer.

—The Registrar General has commenced a crusade against the Banks and Financial Associations that have not fulfilled the requirements of the joint stock Act of 1860. Four Financials have been brought up and fined. Summonses have been served on 23 other bodies.

The *Times of India* says, "To give the public some idea of the disinclination of Associations of a certain class to register in compliance with the requirements of the act, we may say that at the present time, of all the companies in Bombay and its vicinity there are only 172 registered at the Registrar General's Office in Bombay; 66 have not filed a balance sheet within the period fixed by law; 71 have not filed lists of shareholders, and *sixty-three companies have no registered office at all!*"

But what has the Registrar General been about all this time?

—The ardent cultivators of pre-historic history have met lately with some rude rebuffs. A writer in the *Times of India*, following the *Intellectual Observer*, says:—"From some remarks on Mr. Laing's 'Pre-historic Remains of Caithness,' we learn that antiquaries may be deceived, even in these enlightened days, as they were in the time of Jonathan Oldbuck, of Monkbarns, Esquire, and of those famous gentlemen the members of the Pickwick Club. A gentleman of Wick, having seen the ex-Indian minister's book, wrote to the Anthropological Society to say that the hills and mounds explored by Mr. Laing were mere accumulations of sand formed upon objects which lay near the shore. 'One of the more remarkable of these hillocks, which Mr. Laing calls a "moorland mound," was described by Mr R. J. Shearer as a "sheiling bothy," a structure which has been in use in that locality within forty or fifty years. The walls being of large flagstones set on edge are the same as are to be seen at this day in many modern buildings similarly situated, where the largest surface that any stone can be got to present is of the utmost importance in a turf building.....The "bench, or bed" along the walls is simply the place on which the milk was set in dishes, a portion of which dishes Mr. Laing found, "having a coarse blue glaze," and which he mistook for a piece of prehistoric pottery!.....The two large stones opposite the door, in the further end of the building, is the fire-place, and these stones with the assistance of one or two more, though not so permanently fixed, were used for supporting a large pot, in which they boiled their milk for making cheese.'"

—The *Observer* tells the following:—"M. Rennie boiled an egg, by merely placing it in a vessel which contained ten pounds of water, and which was made to revolve 232 times in a minute. This experiment was made for the purpose of showing how motion may be transformed into heat."

—An engine-driver on the G. I. P.'s N. E. Line was run over by a train, and taken up dreadfully mangled. He could not tell how he got on the line, and all he recollected was that on hearing the approach of the train he held up his arm to attract the attention of the driver, and rolled himself over to get out of the way. It is believed that he was under the influence of liquor. Both limbs was amputated, but he died on the 25th. The *Times of India* adds:—"Among those who attended the inquest on the body of Clarke at Bhosawul on the 28th ult, was Mr. Wilks, foreman of the locomotives at Nandgaum. After the inquest he took the passenger train at Bhosawul for Nandgaum, and while the train was between Myjee and Pachora stations, he was seized with a fit of appoplexy, and before the guard could render him any assistance he was dead. The body was taken to Bhosawul, where it was interred. The deceased was apparently in good health within a day or two before his death."

—An "Art Union Exhibition"—the project of the family and suite of His Excellency the Governor—has lately been held at Mahableshwur. From the report given by a correspondent of the *Bombay Gazette*, the exhibition appears to have been on an extensive scale, and to have proved a decided success. His Excellency's drawing-room was converted for the time into an exhibition hall, and was thrown open to visitors on the 28th and 29th May—the two days of the exhibition—from half-past four to half-past six P. M.

WEDNESDAY,—JUNE 6.

—The *Bombay Builder* says the Cathedral organ is too large for the Cathedral. It recommends that it be taken down and rebuilt in the aisle.

—The *Times of India* publishes the balance-sheet of the Oriental Financial Association. The paid up capital of the Financial is Rs. 11,82,950, or close upon 12 lacs. The cash in hand on the 31st of last December was Rs. 200-15-6. What has become of the 12 lacs? It has gone into the hands of certain unmentioned parties, the Association holding no security for any of the debts. Nearly ten lacs of these unsecured debts are considered 'doubtful and bad.' We do not so much wonder at the way in which the money of these numerous Joint Stock Companies has been dissipated, as at the inaction of the law which allowed these abuses to go on, unchecked. The public may have fairly expected that the law which allowed the formation of these companies, would see to the execution of its own requirements.

—The English Captain of the steamer *Jaffa*, at Tranquebar, in a drunken phrensy endeavoured to murder the mate and then ran the vessel ashore. He is in custody.

—*Overland China Mail*:—"Private letters from Peking inform us that a peculiar kind of diphtheria has become very prevalent at the capital, and large numbers have already fallen victims to it. The new American legation will shortly be completed, and will probably be in readiness for Mr. Burlingame on his arrival.

Wen Seang has gained an important victory in the neighbourhood of Moukden, and is expected to return in a few months to Peking.

This great victory no doubt has been gained by the assistance of the *parvenu* mandarins, who, as reported some time ago, were being created in large batches out of the chiefs of the robber bands which infested the province. Truely if we cannot give the Chinese credit for much bravery or honesty, this scheme of transforming enemies into friends at the light expenses of a few glass buttons and the privilege of squeezing the poor country people round, which being a Chinese "custom" is time honoured, and respected by the *squeezed* and *squeezers* indiscriminately, is a bright stroke of policy, and worthy of the ape-like cunning and 'shiftlessness' of the Peking government. As this Wen Seang seems an able man, on that very account it is probable that jealousy will soon be excited against him, and he may be supplanted by some useless opium smoking old humbug; and then the old spasmodic outbreaks of revolution will flourish with increasing vigor, and the whole work will have to be commenced again.

—Mr. Morrison, son of the late Dr. Morrison, is reported to have been killed on a journey from Pekin to Hankow.

THURSDAY,—JUNE 7.

—*Times of India*:—"Some anxiety was felt in Bombay yesterday in regard to the position of one of our branch banks; but we are happy to say that all cause for uneasiness was removed in the course of the day by the receipt of a telegram from London opening an ample credit with the Oriental Banking Corporation. This incident conveys a very satisfactory impression as to the strength of the institution at home, and we hope may be taken as evidence that the panic in London is fast subsiding."

"The Italian named Antonio Zampedri, who was convicted and sentenced to penal servitude for life by the High Court in July 1865, for murdering a policemen while in the execution of his duty, we understand, made his escape from the hospital of the House of Correction on the evening of Tuesday last."

—The B. and B. Co.'s Str. *Koina* arrived last evening for Suez, with London papers to May 10th. Heads of intelligence:—

A great European war is now considered imminent. Lord Clarendon has stated in the House of Lords that the Government have found it useless to make any offers of mediation, as war appeared to be determined upon.

A speech made by the Emperor Napoleon of a warlike tone has created quite a panic on the French Bourse.

The whole of the Prussian army will be under arms in a few days. Austria continues to make extensive military preparations, and the King of Italy has issued a decree ordering the formation of twenty battalions of volunteers, to be placed under the command of General Garibaldi.

The Federal Diet has resolved to support Saxony, and has called upon Prussia to give pacific assurances.

The Prussia Chamber of Deputies has been dissolved.

A determined attempt has been made to assassinate Count Bismarck by a young man who subsequently committed suicide in prison,

The Fenian designs against new Brunswick have been completely thwarted by the action of the American Government.

The Government measure for the redistribution of seats has been introduced by Mr. Gladstone. No boroughs are to be disfranchised: 41 seats are obtained by grouping together small boroughs, and 8 by depriving boroughs of one member. Of these seats, 26 are to be given to the English counties, 5 to the large towns, 11 to new constituencies, and 7 to Scotland.

Reform Bills for Scotland and Ireland have also been introduced.

Mr. Gladstone made his financial statement on the 3rd inst. His surplus he estimated at 1,350,000*l.*, which he applied in repealing the timber duties and the duty on pepper, equalizing the wine duties, reducing the duty on stage carriages, &c., and to a conversion of a portion of the National Debt into terminable annuities.

Messrs. Ferrand and Fleming have been unseated for bribery at the late Devonport election.

A bill has been brought in by Mr. Gladstone for the abolition of compulsory church-rates.

The legality of the conviction of Charlotte Winsor for the Torquay child murder has been affirmed by the judges in the Exchequer Chamber.

—*Hurkaru;* Darjeeling:—"We have had some awful earthquakes here; they began yesterday. At about two o'clock, we had a slight shock, but at 4 in the evening we had a tremendous one; a slighter one at eleven last night, and another very strong one at about 3 this morning. We also had one or two in the course of to-day. The one at 3 A. M. must have been a stunner, as it woke up every one (about 12 people) in the house.

—A cloud of locusts passed over Jubbulpore on the 29th.

—It is stated that there are to be five daily postal deliveries in Bombay. Is this needed?

—*Central India Times*:—"Accounts received from Chindwarrah, detailing the circumstances of the fatal accident to Lieut. St. John Shaw, R. H. A., mention the gallant conduct of a Gond, who killed the panther by which Mr. Shaw was attacked. It appears that the panther, on being wounded, attacked Mr. Shaw in the tree, and wounding him severely, dragged him to the ground. Having in a similar manner attacked, wounded and brought to the ground a native head constable of police who was placed in another tree, the panther again seized Mr. Shaw, who was lying senseless on the ground and would in all probability have killed him on the spot, had not one of the beaters, a Gond named Bunnoo, attacked it single-handed, and killed it with a spear. Major Ashburner, Deputy Commissioner of Chindwarrah, has brought this brave act to the notice of the Chief Commissioner, and it is hoped that a special money reward will be sanctioned by Government."

FRIDAY,—JUNE 8.

—The *Friend of India* says "the last election entailed on the candidates an expenditure of nearly two millions sterling. More than a hundred of the elections have been carried by sheer bribery. Every year the perjury and demoralization became more intense."

—The *Poona* learns that "Archdeacon Leigh Lye will act for the Rev. G. L. Fenton as Senior Chaplain at Poona, the Rev. C. Walford officiating for the former as Chaplain at Kirkee." Mr. Fenton goes home next month on sick leave.

—*Times of India*:—"We learn that Major Balgree and party have lately returned to camp at Mhow from their hunting expedition. No fewer than 24 tigers and 8 lions, besides a large quantity of other game, have been bagged by the party in less than two months."

—Sir Charles Sargent took his seat on the bench of the High Court yesterday.

—Deaths last week, 342.

—*Overland Mail*:—"It is difficult to overestimate the magnitude of the crisis. When Lord Clarendon spoke the other night about 'a million of men in arms,' it is thought that he considerably understated the number that were likely to take the field. Germany will convert nearly all the manhood of her countries into a vast army, leaving it to the old men, the women, and the children to be the tillers of the fields, the hewers of wood, and the drawers of water. Italy is eager for the affray, and Garibaldi has been appointed to enlist and to command a large auxiliary force of volunteers. It is stated that the Prussian army alone now amounts to 450,000 men, 240,000 of whom are fully equipped and prepared to take the field at once. France at present only looks on; but how soon this passive acquiescence in the strife may be replaced by active participation, it is impossible to say. It is certain now that the Emperor feels confident that he will, in homely language, 'make something out of it.' He has his eye on certain territorial redistributions, and he will not die happy until the Rhine-land has become part of France."

—A Telegram to the *Englishman* announces that Major Curtis shot himself at Bareilly on the 28th ult.: recovery hopeless.

—The *Overland Mail*, noticing the Annual Meeting of the Christian Vernacular Ed. Society, in London says: "Native Christian teachers are being trained in the North-West Provinces, the Punjaub and the Presidencies of Bombay and Madras, while school books, works for mission agents, and illustrated magazines were being issued in fifteen languages, at the rate of 1,200 copies a day. The amount received during the past year was 6,380*l.*, and the expenditure 6,418*l.* Sir Herbert Edwardes, who proposed the adoption of the report, gave an interesting sketch of the progress and civilising influences of Christianity in India, deeply lamenting the exclusion of the Bible from the schools and universities, which contained over 300,000 scholars. It was that exclusion which had called the society into existence, and considering the small means employed, the success of the united missionary effort in India in our days was something wonderful. He differred in toto from the opinion of the Government, that the introduction of the Bible as a part of the education afforded by the State would be likely to promote disunion among Christians, or lead to the establishment of a dominant church. It was equally a mistake to suppose that the education generally that Christianity encouraged might eventually have the effect of jeopardising the British empire of India. The India of the past was rapidly dying out, and the mind of the rising generation was wholly directed towards the India of the future."

—Mr. Walter Brett, formerly proprietor of the *Englishman*, and well-known in India, died lately at Woongong, Western Australia, under very painful circumstances. A Coroner's jury brought in a verdict that "he died from the effects of laudanum administered by himself, but whether for the purpose of a sedative or of self-destruction, the jury are unable to say." Testimony given on the inquest showed that he had been in a very gloomy state of mind for some weeks, and that fears had been entertained that he would commit suicide. He was living there under the name of Mr. W. W. Browne. His gloom appears to have been caused by letters from England. One of these was from Mrs. Brett, in England, and concluded thus:—

"Goodbye my—what? When I pray for you, I *dare* not say husband. I say the father of my children. May God bless you. I am yours affectionately, Blanche W. Brett"—the last word with the pen put through it. She seems to have recently made the discovery that Mr. Brett was already married and his wife living, at the time he married her. The story is a most painful and suggestive one.

TELEGRAPHIC NEWS.

London, May 23rd.—France, England, and Russia have proposed the assembling of a Congress to settle the Italian and German difficulties. The Fenian Stephens is now in New York.

May 25th.—Fair Dhollera 8¼d. Stock of Cotton 1,005,000. Additional failures in Liverpool.

May 28th.—The Consolidated Bank has suspended payment in consequence of having taken over the business of the Bank of London.

May 29th.—The Government were in a minority of 10 on a division upon Mr. Kinglake's motion to make provision for the prevention of bribery and corruption at elections.

May 31st.—Fair Dhollera 9¼d.

New York, May 19th.—More than one million pounds sterling in gold has been shipped for England by this mail.

The Fenian Stephens, whose arrival in New York was announced in the London telegram of May 23rd, has been denounced by the Fenians in America as a British spy.

Miscellany.

— The second volume of Napoleon's Julius Cæsar is looked for immediately. It will be devoted to the history of Cæsar's wars in Gaul.

— Mr. Kursondass Madhowdass has been elected a member of the Asiatic Society, London.

— Mr. Fox Talbot has prepared a translation in full of the 'Clay Cylinder called that of Bellini' which contains the annals of the first two years of the reign of Sennacherib. The subjects of these annals are the successful campaign against Merodach-Baladan, the King of Babylon who sent present's to Hezekiah when he heard of his recovery from illness; and the building of a magnificent palace at Nineveh.

BUDDHISM.

The Legends and Theories of the Buddhists, compared with History and Science: with Introductory Notices of the Life and System of Gōtoma Buddha. By R. Spence Hardy. (Williams & Norgate.)

Of all the systems of religious belief that ever existed, Buddhism is the most inane, jejune, frigid, and unsatisfactory. Yet "it is now professed, at the lowest computation, by three hundred millions of the human race." One-fourth of the great family of mankind are content to believe that "existence is nothing but misery"; that "there is nothing real or permanent in the whole universe"; that it is the business of every man to aim at nihilism as the supreme good, and by profound meditation to arrive at a state in which there shall be no reasoning nor investigation, no rejoicing, gladness nor sorrow, no attachment to anything. It is a melancholy reflection that for the last two thousand four hundred years, millions of human beings have been busily employed in reducing themselves to idiocy, and have been eminently successful in their endeavours. Mr. Hardy, in the volume before us, has furnished a succinct history of the rise and progress and true character of this astonishing delusion which styles itself Buddhism, or wisdom, but which deserves rather to be called Shunyatwan, or nothingness.

It is a moot question whether we know anything at all about the real founder of Buddhism. It is said, indeed, that a Prince of the race of Sákya, named Gōtama, who was born at Kāpilawastu, on the borders of Nepal, B. C. 623, is to be regarded as the inventor or re-discoverer of Buddhism. But Mr. Hardy, agreeing in this with Prof. Wilson, is of opinion that "we cannot know anything about Gōtama with certainty;" that "there is doubt as to his birthplace, his race, and the age in which he lived, and in a still greater degree about almost every other event connected with his history;" and, finally, that "whether Gōtama, prince and philosopher, ever existed or not, we are quite certain that the Gōtama Buddha of the Pitakas is an imaginary being, and never did exist."

It being uncertain whether Gótama ever existed at all, and certain that, if he did, it is impossible now to know the truth about him, the whole subject of his life, which occupies a considerable part of the introduction to this book, may be dismissed at once. The next thing is the cosmical system of the Buddhists. On this head the religious books of the Buddhists have a great deal to say; and if a synod of the most imaginative sane men were to exert themselves to invent the greatest absurdities possible, or if the ravings of a number of the most insane lunatics were written down, they could not in absurdity go beyond the teachings of Buddhism on this subject. It is, perhaps, possible that other men may at times have talked nonsense equal to that of the so-called inspired

writings of Buddha, but there is a tiresome minuteness in the drivellings of this sage attainable only by those who have made idiocy a life-long study. In the Buddhist universe there are innumerable worlds, in sections of threes. In the centre of each system is a mountain, 1,680,000 miles from base to submit; it stands on a three-peaked rock, which stands on a world of stone. There is a stone ridge round each system, 36,103,500 miles in circumference. Between the mountain and the ridge are seven rocky circles and seven seas, the dimensions of which are all given with exasperating particularity. Each system has a sun and moon, which are mere pebbles in comparison with the great world they have to illumine, the sun being only 1,500 miles round and the moon only 1,470. There is a silly demon, called Rahu, with a mouth 3,000 miles deep, who is always causing eclipses by stuffing the sun and moon into his mouth, but who does not attempt to keep them there, for fear the bawling *dewas*, or gods, should escape through the crown of his head. There are strange creatures inhabiting the worlds of Buddha. There are fish 10,000 miles long; and when one called the Timira Pingla, who is only half that size, shakes his left ear, the water is agitated for 5,000 miles round. There are lions, dove-coloured, black, yellow and mealy: the latter sort has its mouth and extremities red, like sealing-wax. It can jump 11,200 feet at one spring, and runs so fast that it overtakes the echo of its own voice. There is also a bird 1,500 miles long, and a tree 1,000 miles high, which might, we opine, have been charitably made a little higher, for the convenience of the said bird. Mr. Hardy, with commendable patience, has devoted a great number of pages to the refutation of this detestable trash; and it is one of the saddest thoughts possible that there are millions of human beings for whom such a refutation is necessary. It is some comfort to know that Buddhism can be extirpated, as has been the case in continental India, where not one single Buddhist has existed for centuries.

We have said enough about the cosmical system of Buddha. As to the moral and religious system, the following passage from Mr. Hardy's book will suffice:—

"Here I pause; and I ask myself, in bitterness of soul, Is this all? With all his reputed wisdom, can Buddha lead his followers to 'nothing higher, nothing superior'? After a sentient being has existed more myriads of years than tongue can utter, and throughout the whole of this period, from the commencement of his existence until its last stage, been subject to 'birth, decay, sorrow, weeping, grief, discontent, and vexation,' according to the teaching of the patichcha samuppada, has Buddhism nothing better to present to him than that which is seen in the extract I have made from the Samanya Phalà Suttanta? What is it? It is first, a rejoicing. But in what way? Is it from thoughts that fill the soul with their grandeur and magnificence, pouring within it, from a thousand origins, stream upon stream of the glorious imaginations that enable man to revel in the free exercise of intellectual power, as he seeks to grasp all present knowledge, or exults before the radiant visions of eternity? There is no soul about it at all, whether in reality or figure. It is just a sensation of the body; as when the nose smells the perfume, or the tongue tastes the pleasant flavour, or the skin is shampooed by the soft hand; and with far less of the great and grand about it than when the eye looks upon the beautiful vision, or the ear listens to harmonious sounds. There is an effort to take from man all that is noble in his heritage, and make him lower than the lowest creature that moves; with no more vitality about him than there is in the nidikumba sensitive plant, in the last moment of its drooping, when all its leaves are folded, and it lies in weakness, having life yet within it, but not apparent. What real benefit would there be in the power to multiply forms and appearances? Were it true that the priest, by the aid of irdhi, could listen to all sounds, and know all thoughts, and see all former births, and watch the course of all transmigrations, and learn the cause of all causes, what advantage is derived therefrom, if the acquirement of this power is to lead to results so insignificant? For what is the next stage in the supposed uprising of this privileged priest? He has done all that he has to do; the work of existence is completed; life's labour, in births innumerable, is over; the goal, the long anticipated reward, the final consummation of the whole series of births and deaths, is now attained. But what is it? Nothingness."

Supine and colourless as it is, Buddhism is, to a certain extent, aggressive. Gotama himself, it is said, recognized the duty of converting others; and though it is one of the precepts of his religion that animal life is not to be taken away, the Buddhists seem to be more particular about the preservation of any insect, however contemptible, or even noxious, than they are about that of man. There is no doubt that they fought desperately in India; and if they are supine in China, it is because the dominant race are opposed to their tenets and keep them down. It is to be hoped that, as civilization spreads, the circle of this wretched delusion will grow more and more restricted, and that, before many generations are out, Buddhism itself will afford an example of that transitiveness which is the staple subject of the interminable maunderings of the Pitakas.

THE CHARACTER OF CHRIST; AN EVIDENCE OF HIS DIVINTY AND OF THE TRUTH OF CHRISTIANITY.

(Continued from our last.)

His relation to the Messianic expectations of the Jews especially exhibits this. He knew perfectly well what fixed and strongly marked conceptions they had of Messiah and His kingdom, yet He did not seek in the slightest degree to form His life or His teaching so as to foster or realize their ideas. He was indeed the antithesis of their ideal. Now, Christ knew what their hopes were, for again and again He referred to them. His declining to fall in with them shews that He was influenced by no desires for personal aggrandizement, for He deliberately refused to accept the magnificent honours which an entire and powerful race were eager to thrust upon him.* Not only so, but He exhibited a character and taught doctrines, which were most unlikely to make Him popular either with the ignorant or learned portions of Jewish society;—which not only they had no sympathy with, but which they were sure bitterly to dislike, as a tacit rebuke of their expectation and a disappointment of their hopes. Besides this, it shews a magnanimity and loftiness of purpose, not usually found among men, that whilst he never turned aside for a moment to adjust himself to the expectations of his countrymen, He should exhibit an ideal of Messiah, totally different, yet incomparably superior to any ever dreamt of by the wisest and best of uninspired men.

6th. Christ not only commenced His ministry without any of those advantages which are deemed essential to success, but under circumstances apparently most likely to induce failure. We have said that He had no learning to recommend him to the notice and sympathy of the leaders of Jewish opinion. Neither did his teachings fall in with the wishes and hopes of his countrymen. Nor had he rank or wealth to gain him power and influence. Neither did he seek the aid or protection or patronage of the wise or great. Christ leaned on nothing adventitious. With a sublime indifference to human praise or blame, save as it exhibited the spiritual condition of him who gave it, he went on his way. It was not in scorn or wantonness that he rejected it, but he did turn aside from all those sources and aids of power and influence, which men who seek to revolutionize society are so eager to obtain. Yet this young Galilean peasant or artizan, without wealth, without learning, without philosophy, without arms, without powerful friends; though teaching only for about three years, and then dying ignominiously at the will of his countrymen, has wrought a greater change in the thoughts, feelings, lives and hopes of mankind, than all the warriors, politicians and philosophers who ever lived!

7th. That which the Evangelists *do not tell us*, exhibits a controul and a purpose incomprehensible on any sceptical theory of the origin of the gospels. We have alluded to their silence respecting the Saviour's history up to the period when he commenced his public ministry. It is equally significant that whilst they all, dramatically project as it were, his moral character before us with remarkable vividness, they tell us absolutely nothing respecting his person. It is also worthy of notice that, save incidentally, they tell us nothing of the personal history or characteristics of his apostles, or of the family in which Christ was born. Uninspired narratives would have given prominence to such things, instead of passing them over; and if the gospels had been the result of mythic accretions, it would have been in the very direction in which they are actually so bare.

8th. *What* Christ taught, and *how*, so as to produce such extraordinary results, with means so apparently inadequate, is worthy of our closest attention.

We know how punctilious, artificial, trifling and puerile, Jewish teaching was in that age. We know too how abstruse, speculative and impractical Greek and Roman thought was. Christ's teaching had not these peculiarities and defects. It was simple, natural, spiritual, practical and profound. As distinguished from others it had very marked characteristics.

It was quite *original*. Nothing like it either in form or substance had ever revealed God as he did; or shed such light on all questions of right and wrong; or gave such deep and pregnant principles for the guidance of human life; or said so much in such few words; or spoke with equal love and tenderness; or was so free from all that is conventional and sectarian, or employed the parabolic form of instruction with such effect.

"The multitude, the originality, the harmony and the grandeur of his revelations, separate him by an impassable line, from all that arose before his time; and the fact that in two thousand years not a single important contribution has been added to the body of spiritual truth which he left, cuts off all succession. He is alone in that work, immeasurably transcending all others in human history, which he achieved for the world; alone in the unexampled circumstances amidst which he accomplished it—circumstances which according to all human modes of judging seemed to render the accomplishment absolotely impossible; and therefore alone in constitution of being, in attributes and in nature—organically, essentially alone."*

The *pure and elevated morality* of his teaching has often been pointed out. It is entirely free from all that is trivial, questionable and impractical. He lays his finger on the source of all evil, by pointing ont that it springs from a corrupt heart, and discriminates profoundly between what men are inclined to laud as virtue and that which is really so.

Nor should the *popular* nature of his instructions be forgotten.

The teachers of his age, alike among Jews and Gentiles, confined their instructions to a favoured few, whose wealth could purchase them, or superior intelligence seemed worthy of them. Nowhere were systematic efforts made to reach the masses of the people. Christ on the other

* John vi. 15.

* *The Christ of History*, pp. 178-179.—By Dr. Young.

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hand was the teacher of the multitude. "To the poor the gospel was preached." And his preaching was of a kind perfectly suited to the wants and the comprehension of the multitude. There was no pandering to their prejudices, no flattering of them, or arts to gain them to a cause; but a wise, tender, loving respect for them, as immortal beings, and a perfect consciousness of what they needed to be taught. Thus without recognizing class distinctions, did the Saviour promulgate instruction which has been the food and medicine of all souls awake to their wants since His age to our own.

It is unnecessary to do more than indicate the consciousness of perfect knowledge with which He spoke of a future life, of the will of God, and of the most abstruse questions of right and wrong; of his reticence on all subjects on which enthusiasts and pretenders are always much given to speak; of the combination of wisdom and simplicity, of authority and gentleness, of elevation and lowliness which characterized His sayings and discourses. Though by no means voluminous, they shed light on the entire domain of ethics, and are capable of giving the surest guidance attainable on earth to every human life. They have power to melt, to influence, to comfort and to sanctify beyond all other utterances; and nowhere is there so much which commands the reverence, the accord, and the admiration even of the most cold and hypercritical. Nor is this said of a portion of his utterances merely. If the most honoured and revered of the productions of human genius be examined, as the Talmud, the Vedas and the Koran, the wise and the worthless will be found strangely blended; but "the words of the Lord Jesus" exhibit no such incongruity; they are entirely great, wise, pure, profound, beneficent and admirable, defying all cavils and bearing their own justification. And all this has come from a Galilean peasant or artizan,—a Jew, who died almost ere he had reached middle life;—whose public ministry was limited to three brief years, who had no wide intercourse with the world—who was taught by no men of erudition—who himself wrote nothing, and, save the record of his pure and sublime life and stupendous miracles, has left nothing but a few brief discourses and sayings! Surely, those who deny the only rational solution of all this, are bound to answer the enquiry which his own hearers made, and to which no denier of his divine claims has ever yet satisfactorily replied.—"*How knoweth this man letters, having never learned?*"*

"The work of Christ and the outer conditions of his life *must* be capable of being harmonized, for *they were combined in fact.*" "*There* in the record, is *the* teaching, incomparable, alone. It is connected with the name of Jesus, it came from his mind; if not, whence did it, could it come?" But it is on all ordinary and accepted grounds utterly irreconcileable, that such teaching should come from one who was no more than the outward conditions of Christ's life would indicate. "There must be some profound mystery *in the very constitution* of this Unique Personality, to account for such teaching as his, in such circumstances as his. *He* cannot be merely human, because human laws and human experiences do not interpret the formation of his life. *He* must be essentially and organically separate from man, because the facts of his history transcend immeasurably all that mere man ever accomplished or attained."†

A SKETCH OF THE LATE Dr. PFANDER.

By Sir Herbert B. Edwardes.

I first saw Dr. Pfander when he came to establish the Mission to the Affghans at Peshawur (I think in the spring of 1855), and saw him last when he left that Mission for Constantinople, early in 1858. During those three years I knew much of him and his work, and have always looked back to him as a chief in the Mission band. Who that ever met him can forget that burly Saxon figure and genial open face, beaming with intellect, simplicity, and benevolence? He had great natural gifts for a Missionary, a large heart, a powerful mind, high courage, and indomitable good humour. And to these, in a life of labour, he had added great learning, practical wisdom in the conduct of Missions, and knowledge of Asiatics, especially Mohammedans. Indeed, his mastery of the Mohammedan controversy was, in India at least, unequalled. He had thoroughly explored it, and acquired the happy power of treating it from Asiatic points of view, in Oriental forms of thought and expression. His refutations of Mohammedanism, and expositions of Christianity, were all cast in native moulds, and had nothing of the European about them. They might have been written by a Moollah; and yet Moollahs found that they set up the cross, and threw the crescent into eclipse. The Moslem doctors of Turkey, Persia, Affghanistan, and India, have never had such a bone to pick as Pfander's "Mizan-ul-Haqq," or the "Balance of Truth."

Shortly before he came to Peshawur, Pfander had held a public controversy with the champions of Mahomedanism at Agra; and soon after his arrival on the frontier the Kazis of Peshawur, who were very proud of their learning, proposed to hold a similar tournament, but prudently invited their Christian antagonist to breakfast beforehand, that they might measure their weapons in a preliminary talk. I had not the good fortune to be present, but I have heard it described as a most amusing scene. The white-bearded Kazis soon lost their gravity, their argument, and their temper, as they found they knew less of their own books than Pfander, and the discussion abruptly closed by one of them declaring that, "History is a lie, so nothing can be proved from it!"

Pfander was the very man for a controversy. He not only was the essence of good nature, but he *looked* it; and it was difficult for any one to be angry with him for more than a passing moment. After the little skirmish above alluded to, the Kazis of Peshawur held him both in respect and esteem (though they said no more about a public discussion), and the report of his learning and goodness drew natives from great distances to see him, and converse about his books.

It was in the Indian mutiny, however, that the character of Pfander appeared at the height of Christian dignity. The city of Peshawur, with its 60,000 bigots from all parts of Central Asia, was at no time a pleasant place for the messenger of Christ; and when the idea was first broached by Colonel Martin of bringing Missionaries across the Indus, and a subscription list was circulated (headed by his own gift of 1000*l.*) a captain of native infantry thought it a good joke to subscribe "One rupee towards purchasing a Colt's revolver for the first Missionary who comes." In 1857, therefore, when the fanaticism of both Mahomedans and Hindus was stirred up from the very dregs, it required something of the courage that "fought with beasts at Ephesus" to go down into that arena with no weapon but the Bible. Yet Pfander never suspended his preachings in the open street throughout that dreadful time. Bible in hand, as usual, he took his stand on a bridge or in a thoroughfare, and alike without boasting and without fear, proclaimed the truth and beauty of Christianity, while the empire of the Christians in India was trembling in the balance. On no occasion was any violence offered to him.

The captain of native infantry who thought God would be powerless to protect a Missionary at so dangerous a place as Peshawur, had meanwhile gone away with his regiment to Meerut, supposed to be one of the safest and pleasantest stations in Upper India. As is well known, the mutiny of the native army in 1857 broke out at Meerut; and Captain——and his poor wife were among the very first who were murdered, with circumstances, it is said, of great barbarity.

The nearest approach to persecution which Pfander ever encountered at Agra was, I believe, the following. He had collected a large audience one day in one of the squares of the city, in front of a native restaurateur's. The master of the shop, being a great bigot, and a little bit of a wag, proceeded to fry a quantity of red-pepper pods, the pungent exhalations of which set both the preacher and his congregation into such fits of sneezing that the whole assembly was put to flight, amid much laughter, in which Pfander himself could not help joining.

Another "mild persecution" which Pfander would sometimes relate, happened to him at Agra, before he came to Peshawur, and was from the unfair hands of his countrywoman, Madame Ida Pfeiffer. This good lady, in the course of her world-wide wanderings, came to Agra, and, for auld lang syne, was invited to the house of the Pfanders. In India little delicacies from Europe, such as oysters or a slice of salmon, hermetically sealed in tin, are highly prized, and appear on every festive occasion, more for love of home than any thing else. The Pfanders made great efforts to be hospitable to Madame Pfeiffer, and procured many little things for her which they themselves would have done without. Madame enjoyed her visit, and the good Missionaries enjoyed making her comfortable. In course of time, however, Madame Pfeiffer's book of travels was published, and in it the poor Pfanders found a homily on the luxuries in which Missionaries indulged in India, while the Christian community at home believed them to be living a life of self-denial. The mingled sense of injury and of the ludicrous with which Pfander recalled these reflections of the great traveller was most amusing. The incident has its moral, for there are many such travellers in the world.

Very different was the impression which Pfander's character made on such men as Sir John Lawrence and the late General Nicholson. The former, when Chief Commissioner of the Punjab, used to say (with reference to discussions about the policy of Missions in India), that "nothing but good could come of the presence of a man like Dr. Pfander anywhere." And General Nicholson, who was in charge of the Peshawur district till called on to take command of the Punjab Flying Column during the mutiny, and who had every opportunity of knowing the feeling of the people, gave Dr. Pfander a confidence that was usually hard to win.

The death of Dr. Pfander is a heavy loss indeed to the Missionary cause. With him has passed away a great store of knowledge and experience, and a most impressive example of personal faith and devotion. But his special usefulness as a Missionary was in his writings; and these remain behind him. So long as there is a Christian Mission to Mahomedan countries Pfander's works will endure, and a blessing go with them.

Would it not extend their use to translate them into English, as text-books for Missionaries and Mission schools, in all parts of Asia?—*Church Mission Intelligencer.* H. B. E.

* *The Christ of History*, pp. 179, 182.

† John vii. 15.

DOMESTIC OCCURRENCES.

DEATHS.

ROBINSON—May 28th, at Parel, Henry George, son of Mr. H. Robinson, B. B. and C. I. Railway, aged 2 years, 4 months and 28 days.

PALMER—June 5th, at Byculla, Bombay, Mr. Arthur Palmer, Accountant, *Times of India* office, aged 32 years.

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